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INTRODUCTION

China gave birth to one of the four greatest ancient civilizations of the world and has a recorded history of about 4,000 years. In feudal times the Chinese created a civilization that led the world, but China lagged behind the West after the Industrial Revolution. The Chinese people practiced imperial system. Imperialism is a policy or ideology of extending the rule or authority of a country over other countries and peoples, often by military force or by gaining political and economic control. While related to the concepts of colonialism and empire, imperialism is a distinct concept that can apply to other forms of expansion and many forms of government. the Imperial era of Chinese history from the Qin dynasty until the Qing dynasty encompassed many situations as the fortunes of dynasties rose and fell. Chinese culture had influenced neighboring and distant countries, while being transformed by outside influences as well as being conquered. During the Western Han dynasty, the Silk Road trade routes were established and brought Hellenistic Central Asia, Persia under the Parthian Empire, and South Asia into contact with the Chinese empire.

DEFINITION OF DIPLOMACY

Diplomacy is the practice of conducting negotiations between representatives of states or groups. It entails influencing the decisions and conduct of foreign governments and officials through dialogue, negotiation, and other nonviolent means. It usually refers to international relations carried out through the intercession of professional diplomats with regard to a full range of topical issues. Diplomacy is the main instrument of foreign policy, which represents the broader goals and strategies that guide a state's interactions with the rest of the world. International treaties, agreements, alliances, and other manifestations of foreign policy are usually the result of diplomatic negotiations and process. Diplomats may also help shape a state's foreign policy in an advisory capacity.

The term diplomacy is derived via French from the ancient Greek *diplōma*, composed of *diplo*, meaning "folded in two," and the suffix *-ma*, meaning "an object." The folded document conferred a privilege—often a permit to travel—on the bearer, and the term

came to denote documents through which princes granted such favours. Later it applied to all solemn documents issued by chancelleries, especially those containing agreements between sovereigns. Diplomacy later became identified with international relations, and the direct tie to documents lapsed (except in diplomatics, which is the science of authenticating old official documents).

ANCIENT DIPLOMACY (HISTORY)

The view in late medieval Europe that the first diplomats were angels, or messengers from heaven to earth, is perhaps fanciful, but some elements of diplomacy predate recorded history. Early societies had some attributes of states, and the first international law arose from intertribal relations. Tribes negotiated marriages and regulations on trade and hunting. Messengers and envoys were accredited, sacred, and inviolable; they usually carried some emblem, such as a message stick, and were received with elaborate ceremonies. In the ancient diplomacy they were into trading, they negotiated with foreign countries which paved way for diplomacy. The greatest knowledge of early diplomacy comes from the Middle East, the Mediterranean, China, and India. Records of treaties between Mesopotamian city-states date from about 2850 BCE. Thereafter, Akkadian (Babylonian) became the first diplomatic language, serving as the international tongue of the Middle East until it was replaced by Aramaic.

The first records of Chinese and Indian diplomacy date from the 1st millennium BCE. By the 8th century BCE the Chinese had leagues, missions, and an organized system of polite discourse between their many "warring states," including resident envoys who served as hostages to the good behaviour of those who sent them. The sophistication of this tradition, which emphasized the practical virtues of ethical behaviour in relations between states (no doubt in reaction to actual amorality), is well documented in the Chinese classics. Foreign relations with the outside world were typically limited to the defense of China's borders against foreign attacks or incursions, the reception of emissaries from neighbouring states seeking to ingratiate themselves and to trade with the Chinese state, and the control of foreign merchants in specific ports designated for foreign trade. However, the work is majored on Chinese diplomacy.

ANCIENT CHINESE DIPLOMACY

The ancient Chinese diplomacy had certain institutions and idea which showed diplomatic trait. They are four of the diplomatic trait and institution that was recognized

Tributary system: was a network of loose relations focused on China which facilitated trade and foreign relations by acknowledging China's predominant role in East Asia. It involved multiple relationships of trade, military force, diplomacy and ritual. The other nations had to send a tributary envoy to China on schedule, who would kowtow to the Emperor as a form of tribute, and acknowledge his superiority and precedence. The other countries followed China's formal ritual in order to keep the

peace with the more powerful neighbor. At home they did not accept China's claims of hierarchy and subordination. Political actors within the tributary system were largely autonomous and in almost all cases virtually independent.

The Mandate of Heaven : is a Chinese political and religious teaching that was used in ancient and imperial China to justify the rule of the King or Emperor of China. According to this belief, Heaven which embodies the natural order and will of the universe bestows the mandate on a just ruler of China, the "Son of Heaven" of the "Celestial Empire". If a ruler was overthrown, this was interpreted as an indication that the ruler was unworthy, and had lost the mandate. It was also a common belief that natural disasters such as famine and flood were divine retributions bearing signs of Heaven's displeasure with the ruler, so there would often be revolts following major disasters as the people saw these calamities as signs that the Mandate of Heaven had been withdrawn. The Mandate of Heaven does not require a legitimate ruler to be of noble birth but how well that person can rule, depending on the just and able performance of the rulers and their heirs. The concept of the Mandate of Heaven was first used to support the rule of the kings of the Zhou dynasty (1046–256 BCE), and legitimize their overthrow of the earlier Shang dynasty (1600–1069 BCE). It was used throughout the history of China to legitimize the successful overthrow and installation of new emperors, including by non-Han Chinese monarchs such as the Qing (1636–1912).

The Emperor: the title was given to the monarch of China during the Imperial Period of Chinese history. In traditional Chinese political theory, the Emperor was considered the Son of Heaven and the autocrat of All under Heaven. Under the Han dynasty, Confucianism replaced Legalism as the official political theory and succession theoretically followed agnatic primogeniture. The Chinese emperors who shared the same family were classified into historical periods known as dynasties. The absolute authority of the emperor was notionally bound with various duties and obligations; failure to uphold these was thought to remove the dynasty's Mandate of Heaven and to justify its replacement. In practice, emperors and heirs sometimes avoided the strict rules of succession and dynasties' ostensible "failures" were detailed in official histories written by their successful replacements. The power of the emperor was also often limited by the imperial bureaucracy staffed by scholar-officials and eunuchs and by filial obligations to surviving parents and to dynastic traditions, such as those detailed in the Ming dynasty's Ancestral Instructions.

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